Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

VOL. IX. BOSTON, SATURDAY, JUNE 19, 1830. NO. 25.

RELIGIOUS SELECTIONS.

RESURRECTION OF LAZARUS.

The following passage, by the Rev. Mr. Young, is extracted from 'Christian Consolations, or the Offering of Sympathy to bereaved Parents,' &c.

Let the mourner open the New Testament and turn to the simple and affecting narrative of the resurrection of Lazarus. His sickness, the anxiety of his sisters, and their grief at his death, are portrayed with such minuteness of detail, and with such exact conformity to truth and nature, that we almost feel ourselves transported through the interval of ages to the little village of Bethany. We are present at the solemn parting scene. We weep with the mourners. We mingle with the sad group who follow the departed to his dark resting place, and we see the stone rolled upon the mouth of the sepulchre.—And now is there one of that concourse who stand around the tomb, into whose mind the thought has ever entered, that that body, which he had seen folded in the garments of death, and deposited among the relics of mortality, shall again be instinct with life and motion? Let him come but a few days hence, and he will see gathered around the spot another multitude. They have not come merely to weep there; for curiosity, and expectation, and an an undefined hope, may be traced in their anxious countenances. There is one among them who was not present at the interment. The deep emotion which he is unable to suppress, indicates that he was a friend of the departed; and the intent gaze with which all eyes regard him, justifies the suspicion that he is something more than an ordinary personage. The authority with which he speaks, 'Take ye away the stone,' raises still higher the expectation of the crowd. Why should he wish to behold the features of him who has been dead four days already? He does not wish to behold them. It is not an idle curiosity, nor even the call of friendship, which has summoned him hither, and now governs his conduct. It is to manifest the power of God, that he stands by that opened tomb, and after lifting his eyes, and breathing his prayer to heaven, cries, 'Lazarus, come forth!' And, behold! he that was dead comes forth. The powers of nature resume their accustomed functions. The current of life rushes once more through his veins. The pale visage is suffused with the bloom of recovered existence. The eyelid is raised; and instead of that dim and heavy ball which it before concealed, the bright index of intelligence beams full upon you. The rigid muscles relax; the stiff limbs become pliant; and the reanimated man moves forward to salute his astonished friends!

By the resurrection of Lazarus, the declarations of the Saviour are fulfilled, and the hopes of the believer are confirmed. Faith is changed into reality. We know that the mysterious change through which we pass at death, does not affect the intellectual and spiritual part of our nature. We feel confident, that Jesus hath abolished death, and brought life and immortality to light. We are cheered in the time of bereavement, and supported in the hour of dissolution, by his blessed assurance, 'Because I live, ye shall live also.'

CONTROVERSY.

We find the following valuable remarks, in the work which we noticed last week, by Rev. Mr. Hamilton of Taunton, on the 'Unitarian Belief.'

I am aware that there is a class of people in the community that hardly will allow that the discussion of religious doctrines can ever be of much practical utility. They think that the harm done by such discussions, at least equals all the benefit that can be derived from them. Some go much farther than this; they represent *all* controversy upon the doctrines of religion to be not useless, merely, but criminal. If it be so, how *unfortunate* it is for the human race that they are endowed with reason, and have the faculty of communicating their thoughts to one another! And what a great calamity, if it be necessary that they should think and speak at all, that they have any inclination to think and speak of the most important and interesting of all subjects! It should seem exceedingly strange, also, that Jesus Christ endeavored, so constantly as he did, to set men's understandings at work on religious subjects, and that he employed himself so much in controverting the opinions of the adversaries of truth! We are informed that he complained, on several occasions, of the stupidity and sluggishness of his followers; but we are no where told, that he ever blamed men for reasoning upon any subject, however sacred. On the contrary he said to the people 'why even of yourselves judge ye not what is right.' 'Hear and understand.' 'Search the scriptures.'—By his example and the awakening spirit of his religion he has done more to encourage free inquiry after truth, and the free discussion of the great subjects of religion, than all other teachers. The apostles imbibed the spirit of their Master, and have left us examples of their manner of conducting religious controversy, and given us the precepts 'prove all things and hold fast that which is good.'—'Believe not every spirit, but try the spirits whether they are of God; for many false spirits are gone out into the world.' It happens that there are many false spirits in the world yet, and there seems to be no prospect of driving them out of it, but by the means which are recommended by Christ and his apostles. There is no foundation in their teaching for those to rely upon, who, at this late day, would convince us of the inutility, or criminality of religious controversy or discussion. If free inquiry was useful to the cause of truth and happiness eighteen centuries ago, it still must be the right and duty of men, not to search the scriptures only, but to inquire of one another, and to reason with one another about the great principles of religion. Christianity *requires* that men, not only should *think* freely, seriously, and candidly, but that they should communicate their thoughts to one another, that they may promote mutual edification, prove all things and hold fast that which is good.

It is true that controversy has been productive of evil as well as good. But is this a sufficient reason for putting an end to all public discussion of the doctrines of religion?—What capacity is there belonging to our nature, or, what good gift has heaven bestowed upon us, that we have not power to abuse? Shall we reject the use of language, because it has often been made the vehicle of worthless thoughts, or pernicious sentiments?—Shall social intercourse of all kinds cease, because it sometimes gives rise to bitterness, wrath, and evil speaking? So long as rational beings, *men*, of imperfect knowledge and different intellectual endowments, shall exist in a social state, so long will religious controversy, or the discussion of the great subjects which relate to the character of God and the duties of mankind, exist not as an evil to be endured, but as a right, a duty, and a privilege to be highly valued by all diligent inquirers after truth. If there are people in the world who cannot bear to have their opinions canvassed, it is quite as likely to be their fault as their misfortune. There were undoubtedly those among the Jews, who were greatly shocked that our Saviour should show the falsehood and absurdity of the prevalent opinions of his countrymen. Because he pointed out their errors and told them some important truths, and reasoned with them on the meaning of the scriptures, though he did this with the utmost mildness and candor, there were those who possessed, if any credit be due their pretensions, such a tenderness of conscience, such a very delicate sensibility of moral feeling, that they must needs accuse him of blasphemy. By such persons, those who acknowledge no standard of right, no test of truth, but their prejudices, controversy must be deemed criminal. But to all who esteem truth too valuable to be sacrificed to the bad passions of men, and who consider it the most powerful of all the means, which God has given to restrain and control these passions, there will appear to be no necessary evil in the utmost freedom of religious inquiry and discussion.

ORIGINAL MISCELLANY.

INFANT SCHOOL MANUAL.

Some strictures on this book appeared in the last Register but one. We promised to show the justice of them by quoting objectionable passages. We shall confine ourselves chiefly to such as are fitted to inculcate false, or at least doubtful, notions in respect to religion.

We begin with the devotional forms. Not to dwell on their want of simplicity, is there anything in such expressions as the following, that the *infant* mind can feel to be true?

"*Our sins* have caused Jesus to die on the cross;" "He bore *our sins* in his own body on the tree."

How is this? What great sins has a child, two or three years old, committed, that it should make such confessions to God? We object to such language in the devotional exercises of little children. Again, what is there scriptural, or reasonable, or salutary, in the use of the word, 'sake,' in the connexions that follow?

"Forgive our sins for Jesus' sake;" "Bless all people for Jesus' sake;" "Turn sinners from their evil ways for Christ's sake;" "We thank thee that we may hope to be forgiven for Jesus' sake."

Such modes of expression are not only unauthorized by the bible, but they have a tendency to convey wrong impressions as to the divine character. What sort of a Father is he, who forgives and blesses his penitent children only for the sake of another? Can a child love, or ought he to imitate, God, if God is kind and merciful only on the ground of what Christ has done by way of appeasing his anger, satisfying his justice, or fulfilling the claims of his law? Yet some such idea as this, not only occurs in the devotional forms, but is made a matter of direct instruction. For example; after remarks concerning the sufferings of Christ; it is said,

"For his sake *alone* we may expect forgiveness from God, for the least as well as the greatest crime." "God does good to the wicked and saves sinners, *because* Christ died for them." "We must all have perished in our sins if Christ had not died for us." "Will all go to death and destruction? Jesus Christ died for sinners, and he can forgive us and save us from death."

Now what is the impression that children will naturally receive from such representations, but that Christ is more merciful, a better friend, than the Father of all?

There is much inculcated in this book about Satan, which it is injudicious, to say the least, to impress on the infant mind.

"Satan tempted the woman and she ate of the fruit."

Where are we told in the bible that Satan tempted the woman?

"Does the devil tempt people to do wickedly? He does." "Satan tempts one mother's son to rage against another."

For ourselves, we do not believe, that a personal devil, belonging to an order of beings not human, has any thing to do with children; and we shudder at the thought of having such a notion instilled into their minds. Better teach them in the words of an apostle;—'every one is tempted when he is drawn away of his own lust, and enticed.'

As to doctrinal points generally, about which Christians differ, would it not be best for the teacher to say nothing in infant schools, leaving to mature age the decision of doubtful questions? If this be a good rule, then many expressions like the following should be excluded from a future edition of the book.

"A *lamb* was chosen for sacrifice, to be a *type* of Christ." "He by whom the *world was made*, had not where to lay his head." "Does *Jesus always see* what we cast into the treasury? He does." "God told Adam and Eve of the blessed Saviour, who should be born of a woman, and die for sinners, that they might be forgiven."

Who is certain that these facts are asserted in the scriptures? A large number of Christians disbelieve them. Why should they be presented to children as undoubted truths? We think they should learn nothing about religion, in the Infant School, but its first, simple, and undisputed principles. How many, when grown up, have thrown off all, but the religion of nature, in consequence of finding, by personal investigation, many things to be unquestionably false, which injudicious teachers had inculcated on them in their childhood as fundamental verities of divine revelation.

The hymns of this book are also highly objectionable. They are not simple enough for children. Many of them are in wretched taste. Most of the religious ones are spoiled by a false theology. The figurative language of the bible is often so used as to give wrong notions; as for instance—

"Then let me watch my lips,
Lest I be struck to death and hell;
Since *God a book of record keeps*
For every lie which children tell."

'A book of record.' Who ought not to know that scriptural expressions of this sort are figurative? Certainly they should not be wrought into infant hymns so as to convey the idea that they are literally true.

Obedience to parents is a duty to be early inculcated; but why teach a child to sing a threat, for the neglect of it, such as this?

"What heavy guilt upon him lies,
How bitter is his cup;
The ravens shall pick out his eyes,
And eagles eat them up."

When did such a calamity ever literally happen? or when will it? This sort of language, when it occurs in the bible, is figurative, and should not be taught to children till they are old enough to understand its true import.

"And can I from his *anger* flee?"

Is it best to teach infants to sing that they cannot flee from the *anger* of their Heavenly Father?

"Yes, I may flee, he shows me where;
Tells me to Jesus Christ to fly."

So it seems, these little ones are to regard Jesus Christ as more merciful than their Father in heaven!

"His wrath may strike my guilty head,
His fire from heaven may lay me dead,
And send my careless soul to dwell,
Low in the gloomy flames of hell."

Beautiful language indeed, delightful sentiments truly, for a child two years of age! And what, reader, do you think is the topic of the hymn from which these lines are taken? Why, *playing at church!* Quere, which will tend most to the harm of an infant, to be a little playful at church, or to be accustomed to sing such shocking stanzas?

Under the head, *They go astray as soon as they be born, speaking lies*, we have this couplet:—

"Yes, I was *born* in sin,
And *all* my heart is bad within."

Now we ask, and with great seriousness, what is the repeating of such words by a little child, if understandingly and from the heart, but 'speaking lies,' as gross as were ever uttered? What is it but exemplifying,—not indeed quite so soon as born, because of the want of the faculty of speech, yet almost by the time it can go alone,—the very sin against which the worthy compiler of this book takes such commendable pains to guard the rising generations? We protest against making such a use of the figurative language of scripture; a use which serves to convey the most false impressions. The bible no where teaches, and we do not believe it true that children are *born* in sin and that *all* their heart is bad. Besides, there is something in this; they are in danger of becoming vicious merely by learning to think and say that they are so by nature.

"Praise God, from whom all blessings flow,
Praise him all creatures here below,
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

Here we have bald trinitarianism. We cry shame on the attempt to indoctrinate the infant mind in this way.

Our limits forbid our quoting more. The passages we have cited sufficiently illustrate the sectarianism of the work. A large portion of it is liable to objection on other accounts. Some of the information is inaccurate; much of it is suited only to mature minds; the tendency of many parts is rather to load the memory with unimportant facts than to awaken and encourage intellectual activity, &c. &c. Still, it is but justice to the book to say that it abounds in useful matter; and, by being subjected to a thorough purgatory process, under the guidance of a judicious and skilful hand, might be made a valuable help to the Infant School Teacher.

HONESTY.

"A letter from Batavia dated the 9th December, states that the large warehouse belonging to Thompson, Roberts and Co. was entirely consumed by fire on the night of the 27th November—together with all the merchandize, books, papers, &c. including a large amount in Government Interest Notes, deposited in their hands by the Europeans, and bonds of the resident Chinese in Batavia to the amount of 200,000 guilders, ($80,000.) The letter mentions as an extraordinary act of honesty and good faith on the part of the Chinese, that as soon as they had ascertained the loss, they promptly came forward, acknowledged their indebtedness to the house and renewed their obligations. All their other creditors in Batavia behaved very handsomely, as they gave every opportunity of arranging their accounts by opening their books for inspection. There was a very large amount of goods in the store, and all that belonged to the house were insured in London, as was also the warehouse."—*N. Y. Gazette.*

This circumstance is worthy of remembrance. The conduct of the Chinese may put Christians to the blush. Others may call it '*mere* morality,' and perhaps be ingenious enough to find in it evidence of the 'depravity of the unregenerate heart;' but we esteem it honorable to human nature, and one of those 'works of righteousness,' which 'in every nation' will be 'accepted of God.'

A friend to whom we read this extract has furnished us with an anecdote, which may go in company with the above without discredit to either. It is copied from Bakewell's travels.

"The following anecdote was told to me by a senator of Berne. Two neighboring farmers had a dispute respecting the right to some adjoining property, which they could not compromise; and an action was brought to determine it. On the day appointed for the trial, one of the farmers having dressed himself in his Sunday clothes, called upon his opponent to accompany him to the Judge. Finding his neighbor at work on his ground, he said to him, 'is it possible you can have forgotten that our cause is to be decided to day?' No,' said the other, 'I have not forgotten it; but I cannot well spare the time to go. I knew you would be there, and I am sure you are an honest man, and will say nothing but the truth. You will state the case fairly, and justice will be done.' And so it proved; for the farmer who went to the Judge stated his neighbor's claims so clearly, that the cause was decided against himself; and he returned to inform his opponent that he had gained the property."

"*They manage these things quite otherwise, said I, in*"—*some places.*

[A friend has handed us a copy of the Apostles' Creed, so called, for publication, with some remarks relating to the history of that document; abridged, as we learn, chiefly from King. When an attempt is making to establish the opinion, that the early Christian writers taught the Athanasian or Trinitarian creed, it may be satisfactory to our readers to know what was the faith and the language of the Fathers on this subject.]

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[For the Christian Register.]

MR. EDITOR,—If the following statements in regard to what is generally denominated the 'Apostles' Creed,' are thought likely to be acceptable to your readers, they are at your disposal.

The creed is as follows:—

"I believe in God, the Father Almighty, maker of heaven and earth—and in Jesus Christ his Son our Lord, who was conceived by the holy spirit, (or a divine power,) born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; descended into Hades, (the place of the departed) the third day he rose from the dead, he ascended into heaven, and sitteth at the right-hand of God the Father; from whence he will come to judge the world. I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the dead, and the life everlasting."

This is the usual form and language of the creed—but we shall shew that probably some parts of it, short and simple as it is, were added long after the substance of it was known and received.

This summary of Christian faith, notwithstanding it is called the creed of the apostles, is not supposed to have been composed by them—The general opinion is, that it was formed by the *immediate* disciples of the inspired apostles, who considered it important to have a compend of the doctrines received from the apostles, and thought necessary to constitute a visible Christian.

It is true, that the Apostles' Creed is not distinctly mentioned as such, till the third century—but it appears highly probably, that such a document was extant in the early part of the second century. Some ancient writer has even pretended that every apostle furnished a part of the creed. But this is not probable, and the question need not be discussed. Some trifling alterations appear on comparing several of these creeds together, which were adopted by different churches, but would not probably have been, if it was received as coming from the apostles themselves. Thus, according to a writer near the close of the fourth century, the clauses, 'he descended into Hades,' and 'the communion of saints,' were not in the Roman or oriental copies.

But though the creed cannot correctly be called the apostles', meaning thereby that they composed it, yet as *King* says, 'it may be justly considered *apostolical*, because its age is such, that its origin may be traced to apostolic times.' And, as before observed, some unimportant additions were probably made to it afterwards. Ireneus, in the second century, a scholar of a disciple of the apostle John, repeats the creed, somewhat varied from that now extant (but not more *orthodox* however) and says, 'that the churches in all places received this faith from the apostles and their immediate disciples.' Tertullian says, 'that this rule of faith (or creed) had been current in the church from the beginning of the gospel.' It is added, by *King*, that though there was some (unimportant) diversity in the forms, the *substance* was in a great measure the same.'

This, no doubt, was 'the form of sound words,' and 'the faith once delivered to the saints,' mentioned by Paul and Jude. For if it had not borne the stamp of apostolic authority and verity (whether composed by the apostles, or not,) it is hardly possible, that the numerous churches through the second and third centuries would have harmonized, as they did, respecting it, and have had the same in substance, though with some trifling verbal varieties.

It does not appear that the early Fathers were fond of creeds.—All that they considered *fundamental* was 'that there was one God, that Jesus of Nazareth was the Messiah, and that there would be a future retribution when men would be judged according to the deeds done in the body.'

Rufinus, who lived in the fourth century, says some additions were made to the originaal creed, to guard against the errors of the Gnostics.—Some added, *one*, and read thus, 'I believe in *one* God, the Father,' &c. as Ireneus, Origen, and some others 'in opposition to the wretched tenets of the wild heretics of the age, who opposed and blasphemed the fundamental point of Christianity, the *unity of God!*'

The Aquileian version of the creed, after, 'I believe in God the Father, Almighty,' adds 'invisible and impassible,' in contradiction to the heresy of the Sabellians and Patripassians, who taught that God the Father was born of a virgin and became visible and suffered.

The clause, 'maker of heaven and earth,' was also added to the original, according to *King*, in opposition to the heretics of the second century, who taught that there were two Gods; one imperfect, if not positively evil, who was the maker of this world, and the author of evil.

It is not improbable that reference is had to the Apostles' Creed, by Justin Martyr, when he says, 'the gospel teaches that there is *one* God, and beside him there is no other.' By Ireneus, who observes, 'the apostolic tradition (doctrine) teaches, that there is one God almighty and supreme, the maker of heaven and earth, who is the Father of our Lord Jesus Christ.' He adds, Polycarp taught thus, as he had received 'from the apostles.' In arguing against heretics, he says, the *creed* (or tradition) of the church, which is the *rule of our faith*, teaches that the *one* God the Father is almighty, and the creator of all things.' 'The universal church through the world, (he says, in another place) 'receive this tradition from the apostles.' And on another occasion, he says, 'the rule of faith received from the apostles, teaches that there is but *one* Almighty God,' &c. using the same word, as before. Clemens Alexandrinus also says, 'the principal truth of the sacred document is this, to know the only true God and him whom he hath sent to save the world.' There are other unimportant variations; as the addition of *only*, so as to read, 'in Jesus Christ, his *only* Son.'

I might be more particular, but I have already said enough. And now, I only ask, if any one can suppose, for a moment, that, with such a creed, as a standard in the churches through the second and third centuries, the disciples of Christ were *Trinitarians?* *****,

[For the Christian Register.]

OPINIONS OF THE FATHERS RESPECTING JESUS CHRIST.

Mr. Editor,—In addition to the quotations given, in the Register of the 5th inst. in proof of the subordinate character of Jesus, I will offer a few more to the same purpose. For it is important to shew, (contrary to what is so often and positively asserted,) that the early Christian writers knew nothing of the Athanasian faith or modern Trinitarianism.

Clemens Romanus, (about the year 70 or 80) speaking of God, says 'he is the only true God;' and that he had so learned from the words of Christ himself; and he quotes John xvii. 3. Ireneus, (about 170) speaks of Clemens and says, 'he did, from Apostolic authority and tradition, declare and teach *one* God, the maker of all things.' Hermas says, 'first of all, believe that there is one God who created all things'—and referring to this Ireneus says, 'this is the dictate of scripture.' Ireneus does, indeed, say in one place, 'that Christ was over all'—but then he adds, 'all things were put in subjection to him by God; but he is certainly excepted, who did put all things under him.' Origen and Hippolitus and Lactantius and Novatian say the same. They also sometimes speak of all things being made by Christ; but they expressly make this qualification; that all things were *of* or *from* God the Father, who created all things *by* his Son, as his minister or agent.'

Justin Martyr says, 'the Christian religion had its beginning from the prophets, who taught that there was *one* God, beside whom there was no other;' but does not say or intimate that Christ was the supreme God. Ireneus gives the *apostolic* doctrine in these words—'There is one supreme God, the maker of all things, who is the Father of our Lord Jesus Christ:' and he adds, that Polycarp taught the same doctrine, which he had received from the apostles.

'Neither Clement nor Polycarp call Christ God.' So says the learned and impartial Whitby. He also observes, that the early Christians did not enlarge their creed beyond the scriptures.—And this is most evident from the apostles' creed; which, though probably not drawn up by themselves, was extant soon after their time; and it fully inculcates the doctrine of the divine unity, in opposition to every thing like Sabellianism and Athanasianism.

Ignatius is allowed by all learned and candid writers, to have been sadly corrupted in many places.—But it is a fact, that he speaks expressly of *one* God, who revealed himself *by* Jesus Christ. But it is said that Barnabas (if his epistle be admitted) calls Christ 'the Son of God, and Lord of all.' If he is Son of God, it is evident he is not God the Father, or Supreme God—and when Barnabas calls him 'Lord of all,' he can only mean, that he was constituted, by the Supreme Deity, Lord and Christ; that is, clothed with great power and dominion, as it is represented by Peter in 2 chap. of Acts, and by Paul in 1 Cor. xv. chap.

But I am reminded of the passage in Rom. ix. 5. To this, I reply, that Whitby says several ancient MSS. want the word God, in this verse. It is also well known, that the construction of the learned Grotius gave the following meaning—'that it was the privilege of the Jews to have the law, and the patriarchs, and the worship of divine appointment, to have the Messiah come of their nation, and above all and finally, to have God, who is over all, made known to them.' And this interpretation is in strict accordance with several other passages, as 1 Cor. xv. 25, 26, 27—Phill. ii. 10, 11—Acts ii. 36, and v. 31. But what is most remarkable, as Whitby says in his last thoughts, is that this text is never quoted by any ante Nicene writer, for the purpose of proving Christ to be the Supreme God.—And it is also an important fact, in favor of the faith of the early fathers for the divine unity, that they *all* insist and teach, that Christ is not God over all, or supreme; but, on the contrary, they say expressly and repeatedly, that Christ was the Son of God and derived all his power and dominion from the will of the Father—and they do more—for they say, 'that Sabellius was cast out of the church for teaching that Christ is the Supreme God over all,—whatever is God, they say is one—one to whom none can be compared and who hath no peer.

As I observed, in the outset, I am not now disposed to contend for any particular mode of *Unitarianism*. My object is to shew, that the early Christian writers do not teach the Athanasian creed, nor the doctrine of modern Trinitarians. I am aware, that quite early, by the middle of the second century, many Christian writers, who have been considered most orthodox, fell into errors and mistakes, and formed strange notions about Christ. With the exception of a few, they soon corrupted or mistook the simplicity of the gospel. But it appeared to me proper, when it is positively asserted, that all the early Christian writers of note, even in the second and third century, believed in the Trinity, to shew that such is not the fact. So that even they who are governed by ancient faith or names may know, that the Christian Fathers, as they are called, never taught the unintelligible doctrine of the trinity. I shall trouble you with more quotations, in support of my assertion.

A. B.

ORDINATION AT NORTHFIELD.

On the 9th of June Mr. George W. Hosmer, from the Cambridge Theological Institution, was ordained as minister of the First Congregational Church and Society in Northfield, Mass. The exercises were as follows, viz:—Introductory Prayer, by Mr. Cole, of Kingston; Reading the Scriptures, by Mr. Whitwell of Walpole, N. H.; Sermon, by Mr. Walker, of Charlestown; Ordaining Prayer, by Dr. Kendall of Plymouth; Charge, by Dr. Ripley, of Concord; Right Hand of Fellowship, by Mr. Goodwin, of Concord; Address to the People, by Mr. Ripley, of Boston; Concluding Prayer, by Mr. Ripley, of Waltham.

Mr. Walker's text was from the book of Revelation iii. 2. "*Be watchful, and strengthen the things which remain, that are ready to die.*" His subject was the history, difficulties, and divisions of our parishes, and the influence which these difficulties and divisions have had on the interests of truth and godliness. In a pertinent introduction he said that the occasion might remind us of the good old times, when the full and united congregations of New England flocked together to the parish church. From the ecclesiastical history of New England he argued, that the rigorous measures of the first Congregational churches against other denominations, were to be attributed less to the bigotry of our fathers, than to their desire to preserve the religious institutions of the land from the ruin threatened from time to time by the invasion of insidious and disorganizing sectarians.—He afterwards showed, on the other hand, that modern Congregationalism had been wounded, not from abroad, but from the hands of its friends, and while he bore testimony to the highly respectable social and religious character of the great body of Orthodox Christians, he maintained that our late and present divisions, and their bad consequences, were to be ascribed, and by an impartial posterity would be ascribed, to a few heated exclusionists, who must bear the heavy responsibility of them, while it would also be recorded that Unitarians had always lifted up their voice against separation, until forced to it by false accusation, misrepresentation, and encroachment.

In treating of the influence of the divisions of our parishes, he balanced the good and evil thence resulting, and contended that the evil had predominated. He especially deprecated premature attempts to form societies of small Unitarian minorities, and recommended, under such circumstances, that those of different sentiment should continue as long as possible to go to the house of God in company—while he advised as a means of facilitating this as well as a matter of propriety, that the pulpit should not be made the arena of controversial discussion, but that its instructions should be confined to the promotion of picty and virtue. He exhorted Unitarian minorities in small towns to exercise the patience, which this counsel might demand, and by a noble self sacrifice to aid in healing and removing that great public evil, viz: our divisions and their fruits, which he had depicted; and concluded by expressing his confident belief not only of the correctness, but the policy of pursuing such a course. Let us have our parties, and, if need be, our party names, but give us back the holy and quiet sabbaths of New England. Let the moderate and liberal be patient, and they may promise themselves that all the beautiful churches scattered over her hills and vallies will be *theirs*.

While attempting to present the outlines of this able discourse, (which we hope will be given to the public,) we are conscious that we have done even this but imperfectly, and of course have given but a faint impression of its execution and reception, which corresponded to its importance and power.

The Charge, while it dropped the mature counsels of aged experience, derived a particular interest from the relation of the venerable speaker to the newly elected pastor, whose family he had known and respected for three generations, and to whose character from early youth he gave honorable testimonials. The sympathy of personal friendship lent an additional attraction to the chaste eloquence of the performance, in which the fellowship of the churches was given; and the Address to the people contained many appropriate and weighty suggestions, which it will be for their advantage to treasure up. The music, under the superintendence of Mr. Forbes of Chesterfield, N. H. was remarkably good. We rejoice in the joy felt by our brethren of Northfield on that interesting day, as well as in their harmony and prospects.

[For the Christian Register.]

ORDINATION AT FRAMINGHAM.

Mr. Reed,—Having been present at the late ordination of Mr. Artemas Bowers Muzzy, as pastor of the First Parish and Church in Framingham, on the 10th inst. which was mentioned in your last paper, I here transmit a list of performances upon that occasion.

Introductory Prayer, by Mr. Francis, of Watertown; Reading of the Scriptures, by Mr. Austin, of Brighton; Sermon, by Mr. Gannett, of Boston; Ordaining Prayer, by Dr. Bancroft, of Worcester; Charge, by Mr. Greenwood, of Boston; Right Hand of Fellowship, by Mr. Thomson, of Natick; Address to the People, by Mr. Stetson, of Medford; Concluding Prayer, by Mr. Sanger, of Dover.

The exercises were attended by a numerous assemblage of persons, consisting of the society over which the candidate was to be ordained, some from other religious societies in the same town, and many from the neighboring towns. All the performances were distinguished by singular merit and excellence, and were listened to with great attention, by an audience which manifested, in their whole deportment, a deep sympathy with the pastor and people in the feelings excited by the occasion.

The Anthems and Hymns, selected or composed for the occasion, were sung with good taste and judgment;—a numerous choir, principally vocal, performed together with great skill and exactness. The Hymns were chaste, simple, and appropriate. We suspect them to have been original, though they are not noted as such in the order of services.

Mr. Gannett's text was from the passage in the Epistle to Titus iii. 8.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

It was the object of the preacher to show that the great purpose of the Christian Revelation was the production of *personal holiness*,—the formation of a *perfect character*. He contended that *Unitarian Christianity* is pre-eminently adapted to promote this important object. He illustrated this position, by a clear statement of the leading doctrines of Unitarianism, and by contrasting these simple, and rational principles with the mystical and unintelligible systems and creeds, for which others claim an exclusive authority.—He also noticed, and answered, with much skill and power, the objections most commonly urged against the Unitarian system of faith. The whole of this part of his discourse produced a great, and most observable effect upon all who heard it, and we cannot but hope that it will speedily be given to the public.

Not only the Sermon, but the other performances of the occasion,—the Charge, the Right Hand, and the Address to the Society,—were so highly creditable to the class of Christians, by whose ministers they were furnished, and so well adapted to exert a favorable influence wherever they may be read, that we trust none of the gentlemen will withhold from the Society the means of preserving them in a durable shape, as *memorials* of an occasion, deeply interesting to them, and their friends, and as instruments of good to others.

The Society over which Mr. Muzzy is ordained, is the same to which the Rev. Dr. Kellogg has ministered for a long period, having been ordained there more than fifty years since. A few months ago, Dr. Kellogg requested the society to 'release him from the labors of his office,' and his request was complied with. Soon afterwards, on proceeding to supply the pulpit by a committee, it was ascertained, that a majority of the society were disposed to hear Unitarian preaching. As soon as this was made certain, the venerable pastor, who had so long led the devotions of that flock, together with the minority, who were not willing to hear Unitarian preaching, seceded, and formed a new society. It was observed, with regret that the members of this new society, probably by a general understanding, absented themselves from the interesting services of this occasion. I cannot avoid saying, that I think those who enter into such combinations *not to hear*, greatly mistake the spirit of the religion they profess, as well as that of the age in which we live. The spread of opinions, whether right or wrong, cannot *now* be barred or prevented by such methods. It is not certain, that such coalitions and agreements, to abstain from hearing, might not have effected the objects desired, some centuries ago,—but I apprehend, that different weapons must now be used, to put down opinions of any sort. I believe Unitarians have generally adopted, in precept and practice, the maxim so often repeated by our divine Master, *he that hath ears to hear, let him hear.*

I cannot refrain from congratulating Mr. Muzzy and his Society, upon the bright prospects which open upon them, in this introductory relation of Pastor and People. I have witnessed no union of this kind, which commenced under more favorable auspices. A numerous Society, zealous to know and receive *the truth, as it is in Jesus*, have after some anxiety, found a minister, singularly gifted with good qualities, possessing a high order of talents, bred up in the *ancient School of the Prophets*, and especially adapted in disposition and manners to minister to the necessities of this flock. A wide field is spread before him for usefulness,—the harvest in this part of the Christian Vineyard truly is *plenteous*, and calls aloud for laborers. I doubt not that the young pastor is duly impressed with the responsibility resting upon one, who has such a price put into his hands. The individuals of his charge, also, I feel well assured, are prepared to be ready *helpers of his joys*, and to aid him in every good word and work, and in spreading still wider that *liberty wherewith* Christ *hath made them free*. Long may this happy connexion continue, and may God, the great Giver of all good gifts, bless its fruits and effects, and make it productive, to pastor and people, of joys unspeakable, in this present world, and cause it to secure to them a far more exceeding weight of glory, in that which is to come.

CHRISTIAN REGISTER.

BOSTON, JUNE 19, 1830.

REVIVAL IN IPSWICH.

We published a few weeks ago, a communication, in which the writer lamented the effect produced in his family by a 'revival,' which had been carried on in Ipswich, a town (perhaps all our readers do not know) about thirty miles north of Boston. The 'Christian Advocate and Journal and Zion's Herald,' the great Methodist paper of the United States, printed at New-York, of which an almost incredible number—more than 20,000—are said to be circulated, contains a letter describing the state of the town under the excitement, and the character which the 'revival' bore, at least in the Methodist church. There is also a remark or two which indicate the existence of but little cordiality between the members of this Church, and the Orthodox Congregationalists. We copy the letter for two reasons. We have often been charged with misrepresenting, or setting forth in extravagant description the nature of revivals. Here is an account by one who rejoices in them, and considers them the work of the divine spirit. We are glad to quote his testimony in proof of the justice of our statements; or indeed we may cite them, to show them we have fallen below the reality. We solicit an attentive perusal of this narrative.

"This is an interesting town, and very ancient, containing about 2500 inhabitants. They are a plain, warmhearted, industrious people, and were, at the time when the great work broke out, especially prepared for its appearance. Besides, there had been a considerable excitement in the Methodist Episcopal church under the care of Rev. J. J. Bliss, an indefatigable man and faithful minister of Jesus Christ. Early in the present New-England Conference year he appointed a four days' meeting, which was greatly blessed to the awakening and conversion of many immortal souls. In the latter end of December he exchanged pulpits with Rev. J. N. Maffit, of Portsmouth, whose appearance in Ipswich excited some curiosity among the professors of the Calvinistic faith and their congregations. They attended Methodist meetings, many of them for the first time, and were apparently wrought upon in a most wonderful manner.

"I will now relate what passed before my own eyes, and to the truth of which hundreds are ready to testify.

"Saturday evening, after sermon, one man and one woman appeared at the altar under great distress of mind. The man had just left a sick, and, as he supposed, a dying bed, where he most solemnly promised, if restored to health, to avail himself of the first opportunity to make known his situation, and beg for mercy. The meeting closed without any thing very remarkable. On the sabbath day the presence of the Lord was sweetly manifested, and we had some tokens for good. In the evening twenty souls pressed to the altar, and a very solemn spirit seemed to prevail. On Monday morning we continued our meeting, and on Tuesday brothers Stene and Loomis arrived.—During the first three days a sacred influence was visibly affecting many hearts, and before the close of the week above one hundred came forward for prayers. On the second sabbath, it being the first of the present year, the divine glory filled the earthly temple, and God appeared from between the cherubim in his beauty and majesty, subduing the hearts of the impenitent to his mild and peaceful sceptre. The morning service was overpowering; and through the discourse, though I could perceive nothing very striking, either in the matter or manner of delivery, the Lord was wonderfully at work, breaking up the fallow ground.—Rocks and mountains were melted down in his presence, and hundreds were pricked in their hearts. That day will never be forgotten, either by preacher or hearers. It was not by might nor by the power of human eloquence that God wrought on that never to be forgotten sabbath. At the close of the afternoon service nearly three hundred persons, of every class of society, were seen upon their knees, humbled in the dust, crying for mercy—and before the day had gone up to heaven with its reward, *forty-six*, we trust, were among the sealed ones whose names were written in the Lamb's book. Indeed, I find description comes short of reality. That week will be had in everlasting remembrance on earth and in heaven. No tongue can tell the scenes of glory and victory that gladdened the hearts of God's children. The whole town was shaken. Infidels and drunkards, blasphemers and triflers, pleasure takers and skeptics, were lying prostrate at the foot of the cross. Whole families wept together before the Lord, and Satan's kingdom trembled in its centre. It was enough to melt the heart of adamant to see the tall oaks of Bashan, the proud and rugged champions of sin, broken down before the throne, and yielding up the weapons of their rebellion, becoming like little children, and shouting the high praises of redeeming grace and dying love. Almost all the persons employed in the cotton factory being awakened, they were unable to attend to their usual labor, and for several days it was closed. Many lost their appetite for food and their desire for sleep, and went mourning from house to house, crying out, 'What shall we do to be saved?' A universal solemnity pervaded the whole community, and very few indeed were found hardy enough to oppose the Holy Spirit's influence and operations;—and had not an anti-evangelical spirit entered into the professors of a sister church, who could not bear to part with the loaves and fishes, the work would have progressed more powerfully, carrying victory and conquest in the hearts of thousands. But I am obliged, very unwillingly, however, to change the picture. Our good Congregational brethren, particularly the ministers, began to tremble for their flock, and at first opposed the work; and I regret to say that they resorted to means to turn the current in their favor, foreign from the pure spirit of Christianity. I doubt, Messrs. Editors, the propriety of tampering with young converts to answer secular purposes, and hope the day is not far distant when the abominable spirit of proselyting, as it is now exercised, will be put down by the good sense and good feeling of all good men. One trait in this work was remarkable—a great proportion of the converts were men, many of them aged, and a number of them heads of families. On the whole, I believe the revival in Ipswich, taking all the circumstances together, to be one of the most glorious that has visited our country since the days of the apostles.

"Veritas."

Our second reason for making this extract is the contrast it furnishes of the spirit of Methodism with the temper of Calvinism.—The former has a warmth and tenderness that the latter can never exhibit. With all that there is to condemn and lament in these scenes of irreligious 'getting of religion,' we vastly prefer the tone and coloring of this sketch to the gloomy or the triumphant celebrations that fill the columns of some other papers. How much more pleasant are the freshness and glow of this description than the dull, stale recital which is often given in the correspondence of different denominations. Methodism is the soil for revivals. There they are imbedded in the nature of the system, and produce generous fruits amidst all their pernicious luxuriance. The Congregational or the Presbyterian Church offers much less to engage the affections and the imagination. Openhearted enthusiasm, however wrong-headed it may be, is far better than cold, monotonous theology.

EXTRAORDINARY ADVERTISEMENT.

We copy the following most extraordinary and unwarrantable advertisement, as it has recently appeared in some of the New York papers, and particularly in the Journal of Humanity, printed at Andover, Mass.

The subscribers have for sale, on commission, some Burgundy Wine, warranted pure, which has been imported expressly for the use of Churches at communion. It is offered at a price which will barely cover cost and charges, in the hope that such wine may be substituted by our churches, in place of that which is mixed with distilled spirits. It is packed in boxes of one and two dozen each; and in barrels of three dozen. The price is six dollars per dozen. All orders from any part of the country, will be promptly attended to.

We intend to keep a constant supply of Wines of the above character, at various prices, as soon as they can be procured.

POMEROY & BULL, 47 Front-st.

New-York, May 27, 1830.

The Wine mentioned in the above circular, has been imported at my suggestion, and having been tested by a chemist, I confidently recommend it as free from all mixture of distilled spirits. Most wine in use, is mixed before it leaves the country where it is made.

ARTHUR TAPPAN.

The editor of the New York Evening Post, in copying the above advertisement, asks, 'Did ever any one hear of anything so supremely ridiculous?'

We have been so accustomed to the ridiculous, obtrusive and revolting practices of some religionists among us, in recommending or promoting their various projects, that we had ceased to be surprised at any thing. This notice, however, seems to exceed in folly almost any thing, that we could have imagined. It is in truth, 'supremely ridiculous.' And therefore, as a judicious correspondent of the same paper observes "fit only to be held up to the contempt of a community, whose good sense it insults. But (we continue to quote his remarks) it is infinitely worse than ridiculous. Its natural effect is to draw forth comments most painful to the feelings of the large and respectable portion of society, who would desire never to speak or think of the holy ordinance, thus exposed to indignity, or to see or hear references to it, in any other than the most sacred connexion of circumstances and ideas. Such effect the advertisement referred to has already produced in some of our public prints.* The authors of the advertisement, to be sure, are originally to blame for this. And the least knowledge of human nature (I was about to say *would*,—it is more proper to say) *should* have warned them, that they were enlisting against the Christian religion some of the keenest weapons, that can attack any cause."

We shall add nothing, at present, to these just remarks of the correspondent of the Evening Post, except to express our confidence that the folly and absurdity of such measures, as those to which the above advertisement, and especially the recommendation in the note refer, may of themselves counteract the evil. But we must deeply regret, that men of common sense and under the name of religion should do so much to 'make the table of the Lord contemptible,' and to bring the holiest associations of our religion into ridicule. Is this the mode too by which they would advance the cause of temperance? Or are we to see no end to the extravagance of what is sometimes here miscalled '*religious* zeal?'

* The writer here refers to comments in some other of the New York journals, in which the subject is treated with a levity as well as sharpness of ridicule, which, though it might have been expected, it is impossible not to regret.

RECENT PUBLICATIONS.

A Discourse, *delivered at the ordination of the* Rev. William Newell, *as Pastor of the First Parish in Cambridge, May 19th*, 1830. By F. W. P. Greenwood, *Junior Pastor of King's Chapel, Boston.* Published by request. Cambridge.

The subject of this discourse is the 'Comprehensiveness of Charity;' a quality, as represented by the Preacher, entering into the very character and substance of this Christian grace, but often overlooked and neglected in practice.

It has frequently been supposed, or at least language is often used which seems to imply, that uncharitableness is the peculiar growth of religious controversy, and the peculiar vice of theologians. Mr. G. happily refutes this prejudice, by showing that uncharitableness, in one or other of its various forms, may be found in all classes of men, and in every walk of life; among the poor, judging of the rich, and the rich, judging of the poor; among merchants, lawyers, and mechanics, scholars, artists, and philosophers; on their favorite subjects of politics, commerce, science, or taste, each disposed to magnify his own pursuit, or his own opinion; and to look with a proportionate in difference or contempt on others.

In distinguishing true Christian charity in its wide extent and influence from what is false; from indifference, indolence or skepticism, we find many valuable and discriminating remarks; especially in opposition to that vague and easy somewhat, scarcely to be defined, but often claiming for itself the honors of Charity, the preacher shows that patient and impartial examination of truth; just knowledge as well as right feeling must enter into the idea of this excellent virtue. Our readers will thank us for the following extracts.

"In order to possess charity in its proper comprehensiveness, therefore, a man must be willing to interest himself in the opinions of others, and not remain shut up in his own; and he must be ready to perceive what is true and good in the systems and sentiments and modes of operation of all the various denominations of Christians, and to acknowledge it and rejoice in it.

"It is a loose way of talking, and an easy way to put on the appearance of being remarkably charitable, to express a strong loathing, not only of all controversy but of all examination, of all research, of all attempts to judge between diverse

religious opinions. It is to earn the reputation of liberality and comprehensiveness cheaply, indeed to sit down in professed ignorance of subjects, which have occupied the highest and keenest thoughts of men of all professions and of all time, and to advise others to sit down and be ignorant too, as they value their comfort, their respectability, their fame, and their means of living. Whatever this may appear to be to others, I confess it appears to me much more like narrowness than comprehensiveness. A man may assert that there is no truth or worth in doctrinal theology; that there is no profit in religious investigation; that all who have pursued it have wasted their time and lost their temper, and all who are now pursuing it are doing the same; that all controversial writings and critical disquisitions, and differing interpretations of Scripture are trash, and all who produce them or study them are madmen and fools,—and having uttered these sweeping sentences, he may think himself uncommonly charitable. Others may think so too, and may imbibe his charitable contempt for the inquiries and convictions of their neighbors and equals. For my own part, I shall never call that man, though he may be estimable in other respects, who looks down with pride or disgust on the mental pursuits and earnest investigations of his fellow men, a truly charitable man. He has not, at least, that comprehensiveness of charity of which I am speaking, and which he would appear to have. He does not treat the thoughts and searchings of human minds with the respect which they deserve, and with which a generous charity will always treat them. He does not attribute that value to the wrestlings and strivings of the soul, and its late and early watchings for light and improvement, which they demand, and which a meek and thoughtful wisdom always yield to them. This summary method of condemning all difference of religious opinion and all biblical researches, without even giving them a hearing, may be superciliousness, or it may be a dread of the trouble and fatigue of examination, or it may be a mixture of both, but it is not justice, and it is not charity."

The Charge by Dr. Flint of Salem, the Right Hand of Fellowship by Mr. Barlow, of Lynn, and an Address to the Society by Mr. Young of Boston, accompany the discourse. The charge is characterised by the seriousness, earnestness, and weight of counsel, which become one, "exhorting a fellow laborer and brother." And we were particularly impresed by the justness and propriety of the advice;—

"Do not suffer yourself, my brother, to be regarded and treated by your people as a pageant to be proud of,—as a man, who, by his abilities, by the popularity of his services or writings, they expect will gain for himself a name, and thus confer a sort of reflected consequence upon them, because he is their minister."

Counsel of this sort, ever seasonable and ever wise, applies to hearers as well as to ministers.—And in immediate connexion with this we might mention the judicious advice by Mr. Young in his address to the people; in which with due plainness of speech and well-grounded rebuke, he has adverted to some common faults among hearers of the present day. We recommend his remarks to the deliberate attention and self-application of all, who may find themselves concerned. And we beg, that they will in such wise read, mark, learn, and inwardly digest, that they will not hereafter, be hasty to condemn their minister, because he is not always visiting in their houses; nor go to church to be entertained; nor wander from church to church in quest of novelty; nor leave the porch of this own because a favorite preacher is not entering in; nor, finally, suffer their Pastor to preach in an afternoon to empty pews, either because "it is too cold, or too hot; too dusty or too damp;" because they are willing to sleep, or have dined too generously; or, because, forsooth, they may think it unfashionable to worship God of an afternoon.

We quote the following remarks upon this subject.

"And here, brethren, I would particularly warn you against the practice, prevalent in some places, especially in our cities and larger towns, of deserting the afternoon services of the Lord's day. Brethren, I conjure you to pause before you give the sanction of your example to this partial and growing neglect of public worship, and to the consequent violation of the Lord's day. You must resent it at its beginning. You must withstand the earliest, the slightest encroachments on the due observance of this blessed season of rest and worship. I am not the advocate of a Jewish preciseness. I do not recommend a pharisaical punctiliousness on this subject. But I do earnestly insist upon a sober, decent, proper regard for this important institution—the most important and salutary in its influences on society, as I conceive, of all our institutions."

Evangelical Unitarianism adapted to the Poor and Unlearned. By ALEXANDER YOUNG. Printed for the American Unitarian Association. Boston: GRAY & BOWEN, 1830.

This is Tract No. 36 of the First Series, of the publications of the A. U. A. We are glad that this subject has at length engaged the attention of the publishing committee, and, especially, that a tract has been furnished so able, and so well fitted thoroughly to silence this unfounded objection to our principles. Such a tract was needed, not so much from any lack of evidence that Unitarianism is adapted to the comprehension and wants of common minds, as from the circumstance that the most industrious and unwearied efforts have been made to fix and nourish this impression in the minds of those who are unacquainted with the true character of our belief, and thus to deter men from an examination of its truth and merits.

In treating this subject, after mentioning some circumstances which have given rise to this charge against Unitarianism, and invested it with some appearance of plausibility, Mr. Young proceeds to show 'that Unitarian Christianity is, by its very nature, suited to interest, satisfy and bless the common people.'

1. This faith is recommended to the acceptance of the unlearned portions of the community by its *simplicity*. It is 'not a system of intricate shadowy, evasive dogmas, but a plain exposition of truths which are palpable, distinct, and within the comprehension of common understandings;'—whilst Trinitarianism, on the other hand, is avowedly *mysterious*.

2. Unitarian Christianity is recommended to the acceptance of common minds by its *reasonableness*. Whilst it bows with implicit deference to the truths of revelation, it is entirely conformable to the teaching of man's rational nature.

2. Another characteristic by which this faith is recommended is, that it is throughout *scriptural*. 'Its principles can be expressed in the very words of the bible, unaltered and unmodified;' whilst the Trinitarian system is nowhere directly taught in the bible, but is deduced by inference from a few difficult and obscure passages.

4. The *practical* character of Unitarian Christianity is also one of its important characteristics, and is a circumstance which renders it equally fitted to the wants of common minds and the poor, as to those of any other class of society. Unitarianism admits of no substitute for a virtuous character and an upright life. Whilst it 'recommends strongly a right faith,' it 'urges more strongly a right practice.' This is the religion which the poor need, to sustain and direct them; a religion which is throughout practical; a religion, which, while it teaches the consoling doctrine of the paternal character of God, inculcates also, at the same time, an elevated and severe morality, and will relax it on no occasion and on no condition.'

The truth of these statements, and of the adaptation of Unitarian Christianity to the capacities and wants of the common people, Mr. Young proceeds to confirm by an appeal to the evidence of facts and experience. He adduces the testimonies of Tertullian, Origen and even of Athanasius, to prove that the mass of the people, the poor and unlearned in the early days of Christianity were Unitarians. He produces proofs also of the adaptation of this faith to the wants and condition of the common people, by modern examples of the successful preaching of Unitarianism to the poorer classes, in England by Messrs. Wright, and Goodier; in Madras by William Roberts, and in this country by the Unitarian missionary among the poor in Boston; and especially by the ministers of the Christian denomination, who are numbered at 500, and who have from 700 to 1000 churches. The following testimony of one of the principal preachers of this denomination, is adduced, and will be perceived to be in point.

"'We are Evangelical Unitarians in preaching and applying the Unitarian doctrine; and it is this mode of preaching and applying it which has crowned our labors with such a rich harvest. It is this which has given us access to the *common people*, who constitute the greatest part of our churches and congregations.' Such [says Mr. Young] is the success of Unitarian Christianity among the common people in our own land. Already she numbers 200,000 converts. Can any one with these facts before him, presume to maintain that it is not a religion for the poor.

"These facts prove conclusively to my mind that the charge, so confidently alleged against it, of being unsuited to the poor and unlearned, is utterly destitute of truth. They make me value and love my religion the more; excite in me a desire to see it more widely diffused; and stimulate to new exertions in the cause of Christian truth."

We cannot refrain from adding to the above the following forcible and eloquent passage. It is from the part in which he speaks of the *simplicity* of the Unitarian faith and follows some remarks on the acknowledged *mysteriousness* of the Trinitarian system.

"Let us turn from this complex and bewildering system to the simple and plain faith of evangelical Unitarianism; a faith that holds for its fundamental doctrine the intelligible and animating truth that One Infinite and Eternal Being, of unbounded power, unerring wisdom, and perfect goodness, sways the undivided sceptre of the universe;—a faith that explicitly declares that this great and good being sustains to us the relation and character of a Father, exercising towards us a father's tenderness, a father's compassion, and a father's forgiveness;—a faith that reveals pardon to the penitent, imparts hope to the despairing, administers consolation to the afflicted, and opens the gates of heaven to the dying believer;—a faith that gives us a Saviour, whose office we can comprehend, and whose character we can appreciate; a Saviour who commands the homage of our understandings and wins the affections of our hearts; a Saviour worthy of our highest confidence, gratitude and love.

"Such are some of the prominent features of Unitarian Christianity—a faith adapted to the comprehension, and level to the capacities of common minds. Will it be said that such a religon is not suited to the poor; that the poor cannot understand it, and will not embrace it? No. The charge cannot be true. The very nature of the faith forbids it. It is simple, intelligible, interesting. Every one can fathom it. Every one who examines it with seriousness and candor, will love and cling to it."

LITERARY.

American Publications. A new novel, entitled—'Clarence, a tale of our own times,' by Miss Sedgwick, has just been published by Carey & Lea.

'Ledyard, or the minute men'—this is the title of a poem in three cantos, by Mr. Halleck. It is now in the press of the Messrs. Carvills, of New York.

Works announced in London. The following works are announced as on the eve of publication, in London—'A history of Demonology and Witchcraft, by Sir Walter Scott.'—'The Voyages and Discoveries of the companions of Columbus, by Washington Irving.'

Mr. Southey is also about publishing the metrical effusions of 'John Jones, an old servant,' with an essay on the lives and works of uneducated poets.

A work, relating to Lord Byron written by Dr. Kennedy, of the Medical staff, is about to be published. It will contain conversations held with Byron, in Cephalonia, a short time before his death, on the subject of religion.

The principal works of fiction, soon to be published, are, 'Paul Clifford.'—'The Denounced,' by the author of 'The O'Harra Tales,' and the 'Mussulman,' after the manner of Anastasius, by Mr. Madden, author of a recent work of Travels in Turkey.

SUMMARY.

Steamboats. There are boats now passing twice a day each way, between Boston and Nahant—and also between Boston and Hingham; fare 37 1-2 cents.

The Daily Advertiser says, that the report, circulated in some of the newspapers, that Mr. Webster of this city was to be engaged as counsel for the Crowninshield's, at their trial in Salem, is without foundation.

Railroad to Lowell. The books for subscription to the stock of the railroad company were opened in this city on Monday, and three hundred and seventy shares of $500 each were subscribed for on that day. The whole number of shares is 1000.

Hawes' Place Society, South Boston. By a decision of the Supreme Court, on Monday last, the will of the late John Hawes, Esq. of South Boston has been confirmed. We understand that by the appropriations of his will, the Hawes' Place Society is amply endowed—that provision is made for the erection of a house of worship, and the support of a minister. We congratulate this Society and their pastor, on their flattering prospects—that after struggling, for a long period, with many embarrassments and inconveniences, they have at length the prospect of enjoying the privileges of religious worship, and the administration of the Christian ordinances, under circumstances more in accordance with their taste and wishes, and better adapted to produce a favorable and improving influence on the thriving community around them.

Town of Lowell. The population of this town is now 6,477. It has nearly doubled in the last two and a half years.

The transportation from that place to Boston, annually, is estimated at about 11,000 tons, besides what passes through the place from more remote towns. The average number of stage-passengers daily is said to be 130, which is upwards of 40,000 a year.

National Celebration in Lowell. The Hon. Edward Everett will deliver an oration, on Monday, the 5th of July, in the Town Hall, at Lowell, in commemoration of the anniversary of our National Independence.

Fatal Accident. A young man by the name of Bartlett, while attending the Grist Mill of J. Souther, Esq. at Quincy, on Wednesday afternoon, accidentally fell amongst the water wheels, and was so severely mangled as to survive but a few hours. He is represented to have been an amiable and deserving individual, and his death is much regretted. *Traveller.*

The Salem Murder. A correspondent of the Boston Courier writes thus, from Salem, on Tuesday.

Richard Crowninshield, jr. [charged as principal in the murder of Mr. White] hanged himself in his cell this afternoon. Mr. Brown, the gaoler, at about a quarter after 2 o'clock, had occasion to go to the cell to speak to him, and, on looking in to find him, saw him hanging. He immediately opened the door, and with the assistance of the turnkey cut him down, and with all possible speed called several physicians; they opened a vein, and he bled freely, but all their efforts to revive him were ineffectual. A Coroner's inquest was then held.

To accomplish his purpose he tied together three handkerchiefs—after tying the knot about his neck and fastening the other end firmly to the grate, he got into a chair, then tied his hands behind his back, and then leaped off. His feet just touched the floor.

In his cell were found two letters, just written, one to his father, the other to his brother George, bidding them adieu. In the letter to the latter, he moralizes on the *shortness of the career of vice*, however prosperous it may first appear, and warns all young people to be admonished by his fate, &c. &c.

He was 26 years of age.

It is very probable that the recent discovery of a quantity of stolen goods at Danvers, which had just been made known to him, convinced him that proofs were thickening of the depravity of his life, and impelled him to attempt to escape from the overwhelming disgrace and shame.

The Boston Patriot of Wednesday has the following paragraphs on this subject.

It is said that his brother George was confined in the adjoining cell, and they frequently talked to each other (overheard, of course by the guard,) in the dialect common to persons of this stamp. The guard, 20 minutes before Richard was found dead, understood George to ask him when he was going, to which he was understood to reply, he was about to go. Writing materials had been at his disposal; but it is not known whether or not he left any disclosures.

It is said that some time since their father had inquired if they wished a new suit of clothes, before the trial; George signified that he did, and was measured; but Richard declined.

It is supposed that this is the result of a deep laid plan on his part; and that as he was originally the only one indicted as principal in the murder, a new indictment must be made, in which the late disclosures would implicate Jos. J. Knapp, jr. as principal, and prevent his being taken as State's evidence, and at the same time give George a chance of escape.

Since the above was in type we have received the Salem Register, which informs us that in one of the letters alluded to he expressed his hopelessness of escape from punishment had he lived to stand a trial.

The Register also says;—

The account of a conversation between the deceased and his brother, overheard by the keeper, about the time of the suicide, is entirely erroneous. The cells in which the brothers were confined are not 'adjacent' to each other, but in different stories of the prison.

We have heard many doubts expressed from various quarters, not of the professional class, as to the legal operation of the death of R. C. jr. on the prosecution, on account of his having been indicted as principal in the murder. We are informed that he was not according to law, the only principal; and further, that even if he had lived till the trial, it is in the highest degree probable that the former indictment would have been nol-pros'd, and a new one found by the Grand Jury, framed on the evidence that has been developed since the present indictment was found, and so as to include all the persons accused. The statute of the Commonwealth enacts.

"That any person shall commit the crime of wilful murder,—or shall be present, aiding and abetting in the commission of such crime, or, not being present, shall have been accessary thereto before the fact, by counselling, hiring, or otherwise procuring the same to be done, every such offender" &c. "shall suffer death."

N. H. Senator. The Senate of New Hampshire have confirmed the election of Mr. Hill, as Senator in Congress, instead of Mr. Woodbury, for the next six years, from March, 1831.

Theological Seminary at Princeton. The highest number of students that have been in the Seminary during the last year is one hundred and twentyfive. The number now connected with it is one hundred and ten.

Emigrants. It is stated that about two thousand passengers have arrived at the port of New York, within the last week, from Great Britain and France.

The Cherokees. We learn, from the Phœnix that the Cherokees have resolved to appeal to the Supreme Court of the United States, on the question of their removal. The editor of that paper has the following remarks, referring to the bill passed by Congress, on the subject of their removal.

"Let the Cherokees be *firm* and *united*. Fellow-citizens, we have asserted our rights, we have defended them thus far, and we will defend them yet by all lawful and peaceable means. We will no more beg, pray and implore, but will *demand* justice, and before we give up and allow ourselves in despondency, we will, if we can, have the solemn adjudication of a tribunal, whose province is to interpret the treaties, *the supreme law of the land.* Let us then be *firm* and *united.*"

East India Company. We find the following paragraph in one of the London papers.

"A rumor has been put forth by the friends of the East India Company, that it is the intention of the committee of the Commons to recommend the removal of so much of the present restrictions as prevent British ships clearing out directly for China, but to advise the continuance of the importation monopoly. Something would be gained by our manufacturing and shipping interests by this alteration, but it falls very short of what the public is justly entitled to, and we hope the report may be premature, though it comes from a quarter which, we fear, is too well informed on the subject."

From England. The latest English advices are to May 8th. The illness of the King continued alarming. There seemed to be but little hope of his recovery. There is not much other news of importance.

Improvement in the Compass. An improvement in the mariner's compass has been invented by a Mr. Bywater, in Liverpool, which, from the description given in the papers of that town, seems to be exceedingly simple, and to produce a very excellent effect. It is well known that the cards of steering compasses sometimes, in a gale of wind, or in a rough sea, oscillate so much that it is difficult to ascertain a vessel's course by them. Though so long a time has elapsed since the invention of that admirable instrument, which Byron calls "navigation's soul," yet the defect alluded to has never before been obviated. The Liverpool Albion thus describes Mr. Bywater's contrivance;—"It is one of the most cheap and simple imaginable; for it only requires about half a sheet of thin paper to be made into eight or ten concentric cells, of about two cubic inches area, which are attached to the under side of the card. The air within these cells, by its *vis inertia*, counteracts the oscillation of the card, without in the least preventing the needle from placing itself in the true magnetic meridian in calm weather and smooth water." That this result is obtained, is shown by a letter from the commander of the King's packet, the Etna, who states that he had had full opportunities of testing the improved compass, and that it was the steadiest of any that he had ever used in a gale of wind. He placed one of Mr. Pope's patent compasses by the side of Mr. Bywater's, and the result satisfied him of the superiority of the latter in bad weather, with the additional advantage of traversing quicker than any other compass in perfectly smooth water. *N. Y. Evening Post.*

Tapping for Hydrocephalus. A second successful case of tapping for Hydrocephalus is stated in one of the late London papers.

Expedition against Algiers. The following account is from the 'Messenger des Chambres,' of May 2d.

Our private letters from Toulon, dated the 29th of April, which we have received this morning, inform us that orders have been given to completely man the ships of the line and frigates, which were to be armed *en flute.* This augmentation of the forces of the armament gives rise to various political conjectures.—All the letters from Provence, affirm that there is in all classes of the French nation great eagerness to participate in the conquest of Algiers, and in the just vengeance to be taken for outrage offered to the national dignity by an insolent pirate; that several superior officers, *juge auditeur*, and several young advocates have offered themselves to obtain the consent of the Minister to serve as private soldiers in the army.

Portugal. The New York Courier of June 12th has the following paragraph, in relation to the state of things in Portugal.

Intelligence of the instalment of the Regency at Terceira has been received at Lisbon and caused a great sensation there. The Spanish Minister and the Pope's Nuncio, the only members of the *corps diplomatique* at Lisbon, slighted Miguel, by declining to attend a court on Easter Monday, to which he had expressly invited them. The country remains in a most distracted and miserable state, as will be seen from the following extract from a Lisbon letter;—"The want of money is still the crying evil. Arrests are going forward, even amongst the former adherents of absolution; several of the employers have been imprisoned this week in this city.'

From Oporto, it is known that prisoners arrive daily from the neighboring districts, and that discontent is spreading more than ever. Robberies take place in the villages in every quarter; strong patroles of horse-police are parading Lisbon on all sides. A vessel is preparing to convey political prisoners to the African colonies We are further assured that a number of secret societies, calling themselves the Avengers of Legitimacy, have recognised Donna Isabella, the sister of Don Miguel, as the Regent of the kingdom. The Government is so distressed that many soldiers of the line have been discharged for want of means to give them their pay.

To Correspondents. We have received two notices of the ordination at Northfield, for which we acknowledge the kindness of our correspondents. The one we have inserted was in type when the other was received.

An account of the annual meeting of the Old Colony Peace Society, and also a notice of a New Hymn Book, were received too late for insertion this week. They will appear in our next.

MARRIAGES.

In this city, Mr. Otis Johnson, of the firm of Vinal & Johnson, to Miss Mary M. Kent; Mr. Stephen P. Jones to Miss Sybi Hodgman, of Ashby.

By Rev. Mr. Emerson, Mr. Lewis Josselyn to Miss Emeline, daughter of the late Joshua Ellis.

By Rev. Mr. Palfrey, Mr. Levi Beal, Jr. to Miss Sophia Bowditch; Mr. William Adams to Miss Hannah B. Turner.

In Salem, Mr. Wilham F. Nichols to Miss Abigail Buffington, daughter of Capt. James B.; Mr. Joseph Foster, of Beverly, to Miss Deborah Lamson.

In Haverhill, Mr. Thomas Frothingham, of Newburyport, to Miss Mary A. Alexander.

In Tewksbury, Mr. C. F. Blanchard, of Charlestown, to Miss Abby C. eldest daughter of Rev. Jacob Coggin.

In Portland, Mr. James W. Norwood to Miss Marium S. Coffin; Mr. William Lowd, formerly of Bradford, to Miss Jane Somerby.

In New Haven, Rev. William T. Potter to Miss Henrietta R. Hamilton.

In Albany, Gouveneur Morris Wilkins, Esq. to Miss Catharine, daughter of the Hon. Stephen Van Rensselaer.

DEATHS.

In this city, Susan Ann Tower, daughter of Mr. Job Tower, aged 8; Mrs. Ann Doyle, wife of Mr. John D. 32; Elizabeth Higgins, 47, formerly of Bath.

In Lexington, Mr. Thomas Tufts, aged 65; Mr. James Harrington, 32.

In Hingham, Mrs. Susannah Easterbrook, formerly of Barnstable, aged 74.

In Tyngsboro', Mr. Benjamin Swan, aged 95.

In Dover, Mass. widow Mary Williams, aged 81, formerly of Groton.

In Ashford, Con. Hon. David Bolles, aged 65.

In Lyme, N. H. on Wednesday 26th ult. David Southard, member of the Theological School at Cambridge, aged 26.

In New-York, Lemuel Smith, Esq. Attorney of the Corporation of that city. He fell down dead, while engaged in pleading a cause in the Fourth Ward Court room.

At sea, June 4, Mr. Warren Lothrop, mate of brig Charlotte, of Boston.

In Medfield, 13th June, 1830, Deacon Jonathan Wight, a very useful man and exemplary Christian, 26 years a deacon and 69 years a member of the Church, aged nearly 96, the oldest man in town. His father's family consisted of 14 children; two of the sons were physicians and two were clergymen. Excepting two who died in infancy and one, a Surgeon, killed, at the age of 27, in the Revolutionary War, 1777; the years of the rest, including his parents and grand-parents, would amount to about 1246, being more than 83 years for the *average age;* which is likely to be still further increased by the *three* yet *living;* of whom the youngest is the Rev. Henry Wight D. D. of Bristol, R. I. The father of this family died at 77, and the mother at 87. The united ages of the grand-parents were 200; the grandfather died at 97, after a marriage of 74 years, and the grand-mother at 103, leaving, then, 152 descendants. [*Communicated.*]

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility,—And all diseases which originate from impure blood, and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swaim's Panacea is held by the medical profession, the proprietor subjoins certificates, from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified in its favour—their recommendations have occasioned its use in various cases of inveterate corruption of the blood, *ascending to the second generation* which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the currency of a medicine found to be of such great benefit to the human race, without regard to its original ownership, claims the grateful admiration of a beneficent public.

This medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by *certain Physicians*, must have their origin either in *envy* or in the mischievous effects of SPURIOUS IMITATIONS. *I leave the public to judge for themselves.*

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES.

From Dr. N. Chapman, professor of the Institute and Practice of Physic and Clinical Practice in the University of Pennsylvania, President of the Academy of Medicine of Pennsylvania, &c.

I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted previously the regular modes of treatment, were healed by the use of Mr. Swaim's Panacea; and I do believe from what I have seen, that it will prove an important remedy in scrofulous and mercurial diseases. N. CHAPMAN, M. D.

From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.

I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. GIBSON, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.

I have repeatedly used Swaim's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrofulous complaints, and in obstinate cutaneous affections. VALENTINE MOTT, M. D.

☞ Price $2 per bottle. For sale by JONATHAN P. HALL, jr. No. 1 Union Street. 3m. June 12.

ADMINISTRATRIX'S SALE. Stock of Books and Stationary. On *Wednesday* 23d inst. at 9 & 3 o'clock, at No. 92, Hanover street,

The stock of the late Mr. Thomas Wells, comprising a valuable collection of Miscellaneous and Professional Books; quarto, pocket and school Bibles; Account Books, Stationary and Fancy Goods.

A quantity of valuable Sheet Stock; a complete assortment of Binder's Tools and stock, among which are, a large Standing Press, quantity of Leather, and other Binder's materials.

☞ Catalogues will be ready on the 15th inst.

☞ Many of the books are in quantities, among which is the remainder of the edition of Belknap's Psalms and Hymns, bound and in sheets. The sale will be worthy the attention of distant booksellers. A liberal credit will be given to purchasers over one hundred dollars. The sale positive.

June 12. J. L. CUNNINGHAM, *Auct'r.*

JUST published by HILLIARD & BROWN, Booksellers to the University, Cambridge—

Rev. Mr. GREENWOOD'S Sermon and the other exercises at the Ordination of Rev. WILLIAM NEWELL as Pastor of the First Parish in Cambridge, delivered May 19, 1830. June 19.

LIBRARY OF HARVARD UNIVERSITY. All persons, who have books belonging to the Library of the University, are by law required to return them on or before Wednesday, the 23d inst.

B. PIERCE, *Librarian.*

Cambridge, June 16, 1330.

THE CHRISTIAN'S MANUAL.—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For June, 1830.

CONTENTS.

Sunday evening; the Death of an Angel; Honor thy Father and Mother; Meditations; the Orphan Girl, or the testimony of a good conscience; What is meant by Heaven in Scripture; Biography; Poetry—Psalm xciii. June 19.

LIBERAL PREACHER, *for June*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for June, 1830, containing a Sermon by the Rev. AARON BANCROFT, D. D. of Worcester, Mass.—On the '*Importance of attending to our own salvation*,'—from Phil. ii.12, 13; and another by the Rev. STEVENS EVERETT, of Hallowel, Maine,—On '*Practical misapplication of scripture terms*,'—from 2 Peter iii. 15, 16. June 5.

TRACT No. 36, *(First Series,)* A. U. A.—Just published by GRAY & BOWEN, No. 135 Washington Street, Tract No. 36, of the First Series, entitled 'Evangelical Unitarianism adapted to the Poor and unlearned, by ALEXANDER YOUNG.' May 29.

CHRISTIAN REGISTER.—The Christian Register is published every Saturday morning, at the corner of Washington and School Streets entrance from School Street.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
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Rochester, N. Y.	Clarendon Morse.
Townsend, Mass.	Aaron Keyes Esq. P. M.
Trenton, N. Y.	Rev. J. B. Pierce.

SELECTED POETRY.

THE PALM TREE IN ENGLAND.

One of the articles in a late number of the Edinburgh Review is on the writings of Mrs. Hemans. It commences with these words,—'Women, we fear, cannot do every thing; nor even every thing they attempt. But what they can do, they do for the most part, excellently—and much more frequently with an absolute and perfect success, than the aspirants of our rougher and more ambitious sex.' In coming to the specific subject of Mrs. Hemans' works, the writer gives her much praise, and concludes his comment thus,—'We do not hesitate to say, that she is, beyond all comparison, the most touching and accomplished writer of occasional verses that our literature has yet to boast of.' The following extract, among others, is furnished in support of the opinions advanced.

It waved not through an Eastern sky,
Beside a fount of Araby;
It was not fann'd by southern breeze
In some green isle of Indian seas,
Nor did its graceful shadow sleep
O'er stream of Afric, lone and deep.

But far the exiled Palm-tree grew
'Midst foliage of no kindred hue;
Thro' the laburnum's drooping gold
Rose the light shaft of orient mould,
And Europe's violets, faintly sweet,
Purpled the moss-beds at his feet.

Strange look'd it there!—the willow stream'd
Where silvery waters near it gleam'd;
The lime-bough lured the honey-bee
To murmur by the Desert's Tree,
And showers of snowy roses made
A lustre in its fan-like shade.

There came an eve of festal hours—
Rich music fill'd that garden's bowers:
Lamps, that from flowering branches hung,
On sparks of dew soft colors flung,
And bright forms glanced—a fairy show—
Under the blossoms to and fro.

But one, a lone one, 'midst the throng,
Seem'd reckless all of dance or song,
He was a youth of dusky mein,
Whereon the Indian sun had been—
Of crested brow, and long black hair—
A stranger, like the Palm-tree, there.

And slowly, sadly moved his plumes,
Glittering athwart the leafy glooms:
He passed the pale green olives by,
Nor won the chestnut flowers his eye;
But when to that sole Palm he came,
Then shot a rapture through his frame!

To him, to him its rustling spoke,
The silence of his soul it broke!
It whisper'd of his own bright isle,
That lit the ocean with a smile;
Aye, to his ear that native tone
Had something of the sea-wave's moan!

His mother's cabin home, that lay
Where feathery cocoas fringed the bay;
The dashing of his brethren's oar,
The conch-note heard along the shore;—
All through his wakening bosom swept;
He clasp'd his country's Tree—and wept!

Oh! scorn him not!—the strength, whereby
The patriot girds himself to die,
Th' unconquerable power, which fills
The freeman battling on his hills—
These have one fountain deep and clear,—
The same whence gush'd that child-like tear!

MISCELLANEOUS SELECTIONS.

MR. EVERETT'S SPEECH, ON THE INDIAN BILL.

We promised, in our last, to give some extracts from this speech. The following is all that we have room for. After stating that the object of the State law was to compel the Indians to remove beyond the Mississippi, and that the Indians looked with confidence to Congress for protection against the laws, and that if the bill was passed it would be assisting the States in giving efficiency to their proposed measures for expelling the Indians, he proceeds;—

Such is the bill of which we are told that there is nothing in it objectionable, that it contemplates nothing compulsory. This is the removal which is said to be voluntary. These are the laws which are said to have no connexion with the subject; into which we have been told it is irrelevant and idle to inquire!

Nothing to do with the subject! Take the bill as it is! Not to presume that Georgia, Alabama, or Mississippi, has passed, or can pass, any law that varies this question! Why, it is the very point on which the rightfulness of the measure turns. Here is wrapped up the great objection to the removal, *that it is compulsory;* an objection which we published ten thousand copies of the report of the Indian Committee to obviate; and which is not touched, I believe, in that report. The State laws nothing to do with our legislation! Why they are the very means on which our agents rely to move the Indians. It is the argument first and last on their tongues. The President uses it; the Secretary uses it; the Commissioners use it.—The States have passed the laws. You cannot live under them. We cannot, and shall not protect you from them. We advise you, as you would save your dear lives from destruction, to go.

I appeal to the House if I overstate this point.

The question then is, shall we nerve the arm of this State legislation, which is to put forth forcibly to remove the Indians. That is the question for us to decide. It is the only question, and we are the only authority. This Congress is the only tribunal clothed with power to decide it. It depends on our vote; and it depends on nothing else. It is the business of the President to enforce our laws, not the laws of the States.

The President then has no power in this matter but to execute the laws and treaties of the United States. The great question is to be settled by us. We are to protect the Indians from this legislation, or abandon them to it. No other power on earth can do it.

Sir, it is force. The President himself authorizes us to call it force. In his message, at the opening of the session, he says: "By persuasion *and force* they have been made to retire from river to river, and from mountain to mountain." When were any means employed to detrude the Indians better entitled than these laws to the name of force? He does not probably refer to open wars against hostile nations, in which he has been himself, so beneficially for his country, and so much to his own fame, distinguished.

I take the message to intend legislative force, moral force, *duress*, the untiring power of civilized man pushing his uncivilized neighbor farther and farther into the woods. This I take to be the force to which the President alludes. And if this kind of action, unavoidably incident to the contiguity of the two races, be justly called *force*, how much more so the legislation of which the Indians complain, avowedly instituted to effect their removal, and confessedly insupportable in its nature!

Sir, it is force. It is because it is force that our interference for protection is invoked. I know it comes in the form of law; but is not the law force? Suppose the Indians disobey the laws, (and they are no more bound to obey them than the Mexicans are,) is there no force then? Are not the sheriff, the constable, the jailer, the executioner, ministers of force? No force? A law passed over my head by a power which I cannot resist, a law intended to make me fly the country, because I cannot live under it, and I not forced to go? There was no force then applied against the Huguenots by the revocation of the edict of Nantz. They had only to adopt the Catholic faith, and dragoons were sent among them to assist in their conversion. There was no force employed by the British Government toward the Puritans. They needed only to conform to the established Church, and they would then be safe from the visitations of the Star Chamber. But it was well known that these victims of power could not and would not submit; and history has recorded that they were driven by force from their native land. I do not say that the State laws are so oppressive as these odious measures of a dark and bigoted age in Europe. I do but take their admitted character, which is such that the Indians cannot live under them.—The peculiar kind and degree of the disability imposed by the laws are immaterial, if, in the general result, they are, as they are admitted to be, intolerable.

I say again, then, that legal force is the most efficient and formidable that can be applied. It is systematic, it is calculated and measured to effect its end. The sovereign power sits calmly in its Council Chamber, and shapes its measures most effectively to the desired object. Actual physical force is either tumultuary, as that of the mob, and of consequence transitory; or it is that of the military arm of the Goverment which, from the nature of things, is put forth only at a crisis, and to meet the exigency of an occasion. But force embodied in the form of law, a compulsory legislation, a code beneath which I cannot live, a duress which surrounds me, and pursues me, whithersoever I travel, wherever I abide; ever acting by day, ever watchful by night, coextensive with the land in which I live; Sir, I submit to this Congress of reasonable men, that it is the most effectual and the most appalling form in which force can be applied; the most disheartening. All other force awakens a manly courage of resistance. But this deadly influence of an unfriendly legislation, this cold averted eye of a Government, which has checks and restraints for you, but no encouragements nor hopes; in short, this institution of things which is intended to depress, harass and prostrate you, beneath which you feel you cannot live, and which drives you as an outcast from your native land; this is the force which every freeman would most deprecate.

It has been asked, in a highly respectable quarter, "what has a Cherokee to fear from the laws of Georgia?" Is it necessary for me to answer that question, and tell what a man has to fear from laws under which it is admitted he cannot live? But I will answer the question specifically; and, in the answer I give, I implore gentlemen whose duty it is to vindicate the honor of Georgia, not to understand me as casting any imputation upon it. I will say nothing which the most tender sensibility can construe into an aspersion of her honor, because I mean nothing which can be so constructed. I will state, then, what a Cherokee has to fear from the laws of Georgia.

By the fifteenth section of her law, of 19th December, 1829, it is provided "that no Indian, or descendant of any Indian, residing within the Creek or Cherokee nation of Indians, shall be deemed a competent witness in any Court in this State to which a white person may be a party, except such white person resides within the said nation."

It would be going out of my way to dwell on the point, yet I cannot but remark, in passing, that this law makes a singular discrimination, both as respects the credibility of Indian testimony and the rights of Georgian citizens, whom it is the presumable intention of the law to protect against evidence, which cannot in its alleged nature be sufficiently responsible. Georgia has attached the different portions of the Cherokee country to her several adjacent counties, and made them parts of those counties. It is well known also, that in proportion as the Cherokees have been drawn off by, emigration, citizens of Georgia have advanced into the country, and numbers of them are now resident there. Against these latter, the Cherokee is a competent witness in a Court of law. Here, then, we have the singular incongruity that Indian testimony is good against a Georgian citizen in one part of a county, and not good against him in the other. Thus the citizen of the county of Gwinnet, who lives at Lawrenceville, is safe against Indian testimony. But the citizen of the same country, west of the Chattahoochie, may be tried and convicted on that testimony in the same Court. So, too, the Cherokee is an incompetent witness; he cannot give testimony on a sufficiently responsible sanction, against any citizen of Lawrenceville; but the Court will receive his testimony as adequate in any cause in which a citizen of Georgia from the other side of the river is a party. It is an obvious consequence of this state of things, that the same Indian, in the same Court, and on the same day, is and is not a competent witness. This hour he is, according to the argument, an uncivilized pagan, possessing no religion nor superstition by which the Court can bind his conscience; the next hour he may swear away the life of any Georgian resident in the Indian country. Does not this show that the law has no foundation in any political or social necessity?

But I return to the question, what has the Cherokee to fear from this law of Georgia? He has this to fear. The citizens of Georgia, I admit, freely and cheerfully, to be as orderly, virtuous, and humane a people as the citizens of any other State of the Union. I presume, however, that in Georgia, as in every other State, there are individuals, in considerable numbers, who regard the law only for its terrors; whom justice and honesty do not control, except as they are enforced by the law. Such men exist in all the States; they keep our Courts of criminal jurisdiction constantly employed. In my own State, and in perhaps the most orderly community in it, the country has lately seen, with horror and astonishment, that there are men capable of atrocities, which would shock the brigands of Calabria. Well, then, sir, suppose the States of Georgia to contain some such; they have but to cross the Cherokee line; they have but to choose the time and the place, where the eye of no white man can rest upon them, and they may burn the dwelling, waste the farm, plunder the property, assault the person, murder the children of the Cherokee subject of Georgia, and though hundreds of the tribe may be looking on, there is not one of them that can be permitted to bear witness against the spoiler. When I am asked, then, what the Cherokee has to fear from the law of Georgia, I answer, that, by that law, he is left at the mercy of the firebrand and dagger of every unprincipled wretch in the community. Am I told the laws of Georgia are kindly administered towards this people; that they have often obtained justice in the Courts of Georgia? I do not doubt it; I know it, on the best authority. But the law of which I speak, is a new law; it has not yet gone into operation; and, when it has gone into operation, let it be administered as mildly as you please, it cannot admit an Indian's testimony against white man not resident in the nation.

What has a Chocktaw to fear from the laws of Mississippi? He has this to fear. The fifth section of one of those laws provides, "that any person or persons who shall assume on him or themselves, and exercise, in any manner whatever, the office of Chief, Mingo, Headman, or other post of power established by the tribal statutes, ordinances, or customs of said Indians, and not particularly recognized by the laws of this State, shall, on conviction, upon indictment or presentment before a Court of competent jurisdiction, be fined in any sum not exceeding one thousand dollars, and be imprisoned any time, not exceeding twelve months, at the discretion of the Court, before whom conviction may be had."

Now, sir, there is a treaty between the United States and the Choctaw nation, negotiated at Doak's Stand, not ten years ago, and signed on behalf of the United States, by the present Chief Magistrate, and the respectable member [Mr. HINDS,] from Mississippi. The thirteenth article of that treaty is as follows; "To enable the Mingoes, Chiefs, and Headmen of the Choctaw nation to raise and organize a corps of light-horse, consisting of ten in each district, so that good order may be maintained, and that all men, both white and red, may be compelled to pay their just debts; it is stipulated and agreed, that the sum of two hundred dollars shall be appropriated by the United States, for each district annually, and placed in the hands of the agent, to pay the expenses incurred in raising and establishing the said corps; which is to act as executive officers, in maintaining good order, and compelling bad men to remove from the nation, who are not authorized to live in it, by a regular permit of the agent."

Now, as I understand the law of Mississippi, any person who should presume to act as a chief among the Choctaws, and to exercise the authority given him by this treaty, and put in action the force, which the United States not only recognize and sanction, but support and pay, would be subject to fine and imprisonment. If they come to the President and say, here is the treaty and here is your own signature and seal; the President has been induced, by his official advisers, to tell them he cannot protect them, and to prison they must go, and their fine they must pay, whenever it shall be the interest of any one to drag them before the Courts of Mississippi. Sir, it has been stated to me, I do not vouch for the fact, but so I have been informed, that since the passage of this law the whiskey traders have made their inroads into the Choctaw country; the Chiefs dare not exercise their own strict laws against them, for fear of incurring the severe penalties above recited; and thus the first fruit of this State Legislation has been to arrest the progress of reform, which had commenced and made the most extraordinary progress among the nation, in that vice to which they are supposed to have the strongest natural disposition.

COUNTRY AIR.

It is a frequent complaint with the inhabitants of large cities, particularly those engaged in mechanical employments, in trade, or in the active duties of a professional life, that they cannot spare sufficient time from their daily and necessary avocations, to retire into the country, for the preservation or recovery of their health. These very individuals will, however, be found to loiter away, in frivolous amusements, or even injurious pursuits, many hours, after the business of the day has been completed, or before it is commenced.

If, says a late author, those persons who turn day into night, and night into day, would make a practice of rising early, and walking, during the summer months, or, indeed, throughout nearly the whole year, when the roads will permit, and the weather is not too inclement, both morning and evening, as far into the country as their time will allow, they would soon find little reason to complain of the want of time to recruit their health by exercise in a purer air.

Where there is a disposition to live temperately, and to take regular exercise in the open air, it is in the power of almost every one to accomplish it, and with nearly equal advantage, as from a constant residence in the country—for when sedentary employments are mingled with a due porportion of active exercise, they are stripped of most of their injurious consequences, and rendered comparatively harmless. It is only when pursued with little or no interruption, and accompanied by a luxurious or intemperate mode of life, that they prove so prejudicial to the constitution, and consign so many to a premature grave.

No one, therefore, need allow a single day to pass, during the present season of the year, without enjoying, for at least an hour or two, a walk into the surrounding country, and breathing, during that period, a pure and wholesome atmosphere.

The constant observance of such a practice, even though the period, each time, should not exceed that mentioned above,—while on many occasions it might be greatly prolonged,—would be even more beneficial to health than the common fashion of retiring for a week or two into the country, and subsequently returning to the city, there to remain for the residue of the year, scarcely inhaling a breath of purer air than that of a confined, and often crowded apartment, and almost totally deprived of exercise.

"Many of the immense number of persons who procure their livelihood in sedentary occupations, in the metropolis and other large cities, and are consequently obliged to reside there," remarks the author to whom we have already alluded, "conceive that, as they must of necessity submit to their lot in life, it is useless to give themselves any concern to counteract the evils attendant upon it. For many years, I have myself resided in London, and have been occupied in sedentary employments, but being convinced that inactivity, and perpetually respiring a confined and vitiated air, must be prejudicial to health, I resolved to pass as many hours as I could spare in exercise in a pure atmosphere: for this purpose I rose early in the morning, and either walked or rode far into the country as my time would permit, and repeated the same exercise after I had concluded the avocations of the day. This practice I regularly pursued, without interruption, and soon found that I in this manner obtained as sound and uninterrupted health, as is enjoyed by those residing wholly in the country."

Jour. of Health.

Damp Cellars.—Much complaint sometimes arises from those whose cellars are damp and mouldy, and the air disagreeable and unhealthy: that the dampness not unfrequently gets dispersed through all the lower parts of a house. A remedy is said to have been found by having a fire-place in the cellar and which is done at a small extra expense when building; by which means, a free and constant circulation of air through the cellar is obtained. The writer has two houses in which there are fire-places in the cellars, and no complaint is made, as stated above, by those who occupy them.

Mech. Magazine.

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER. This preparation is a powerful remedy for the GRAVEL, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel;—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Pembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent discharges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriphic and Solvent Powders; from the use of this medicine I have received the most salutary relief. After using about half a Bottle and Powders, I have not been troubled with any of the afore said complaints. DAVID KIMBALL.

Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since. JOHN ROBINSON.

Bellows Falls, Vt. Oct. 28, 1828. N3eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchins, Concord, "

N2ep6m.

TRACT No. 36, *(First Series,)* A. U. A.—Just published by GRAY & BOWEN, No. 135 Washington Street, Tract No. 36, of the First Series, entitled 'Evangelical Unitarianism adapted to the Poor and unlearned, by ALEXANDER YOUNG.' May 29.

LIBRARIES FOR YOUTH, *uniformly bound.*—With upwards of 900 engravings.

MUNROE & FRANCIS having been long engaged in the publication of books for children, of a highly moral and entertaining character, and believing that a more extensive circulation of them would be advantageous to the rising generation, they have projected the plan of having a select number uniformly bound into one series, comprising eighty-seven volumes, excluding every thing sectarian or frivolous, and offering them as the best and cheapest foundation which can be laid for a youth's library in all the school districts of New-England.

Every one knows how important it is that the minds of children should be well occupied, in order to prevent vicious imaginations, and firmly to impress good principles; and what can subserve this great end more effectually than the establishment of appropriate libraries, which shall possess powerful attractions, and by the aid of pictures and entertaining narrative, keep up enlivened attention?

Besides, children ardently wish, and they ought not to be denied the privilege, to read other books while they are pursuing the daily routine of school exercises: such reading will always aid the preceptor as well as improve the pupil, by developing early those faculties to whose expansion and cultivation all instruction is directed.

When it is considered too how much precious time is wasted in long winter evenings, in idleness, or sleep, or something worse, for the want of interesting books to improve the understanding and the heart, it ought to be a prime object of every gentleman of influence in community to aid in the establishment of juvenile libraries. Let such a project be once attempted, and the increase of books and of information will be as sure as that light follows the rising of the sun.

The books now selected can be read with as much pleasure by the adult as by the child, and most of them will be found to contain the elements of all that instruction which is now given to the public in lectures and publications of 'useful and entertaining knowledge.' They need only allude to the writings of such a constellation of female worthies as Edgeworth, Trimmer, Hamilton, Hofland, Mant, Helme, Hughs, and others, to confirm this assertion. A few in the series will be found suited to very young minds. 'Begin with the infant in the cradle,' and let the little children have their books as well as those of larger growth. But there will be so great a variety, that no age need be excluded the use of the Juvenile Classics.

Annexed, is a catalogue of the works now prepared, and it will be perceived by those acquainted with the books, that they have divided many of the larger kinds into two volumes, for the purpose of having the whole set better adapted for extensive distribution. This Catalogue is also inserted in each volume, and will serve as an index to the series. Care has been taken to have the books firmly and neatly bound, without too much regard to exterior beauty.

In many towns Juvenile Libraries have already been established; and clergymen keep this class of books for week-day circulation among their little parishioners. Under the persevering efforts of Mr. JOSIAH HOLBROOK, lyceums are forming, and infant schools rising, in every place where a knowledge of their advantages is understood. It was from the suggestion of this gentleman that the present plan arose, and they hope to make it an object, as regards both price and intrinsic value, for all school districts to second their wishes.

The price of the set, 87 volumes, is only 23 dollars, which is considerably less than half the retail price of the same books sold separately; and when the great number of engravings and the great diversity of matter, all combined in one uniform plan, are taken into view, it must be considered very low.

The books may be seen at 128 Washington Street, Boston.

CATALOGUE of the Juvenile Classics already published, and uniformly bound into 87 volumes.

1 Belzoni in Egypt. 2 Adventures of Congo. 3 The Crusaders. 4 Parry's Voyages. 5 Wars of the Jews. 6 Portraits from Life. 7 Adelaide. 8 Columbus. 9 Cortez. 10 Elements of Morality. 11, 12 Conversations on Common Things. 13 Eugene and Faithful Girl. 14, 15 Evening Hours. 16, 17 Familiar Tales. 18, 19 Frank. 20 Food for the Young. 21 Godfrey Hall. 22, 23 Harry and Lucy. 24, 25, 26 Harry and Lucy concluded. 27 Infantine Stories. 28, 29 Juvenile Plutarch. 30 Little Henri. 31 Life of Linnæus. 32 Mary and Cat, White Kitten, Sprout's Stories. 33, 34 Mirror. 35 Rosebud and Ryhmes. 36 Old Daniel. 37 Original Poems. 38 Little Grammarian. 39 Pizarro. 40 Poetry without Fiction. 41 Roman Stories. 42 Rose Grant. 43 The Robins. 44, 45, 46, 47 Rosamond. 48, 49, 50, 51, 52, 53 Parent's Assistant. 54 Smuggler's Son. 55 Stories worth telling. 56, 57 Story Teller. 58, 59 Stories from Scripture on a new plan. 60 Stories for Emma. 61, 62 Tales for Ellen. 63 Tales for Boys. 64 Tales for Girls. 65 Pemberton Family. 66, 67 Trimmer's England. 68 Nina. 69 The Pearl. 70 Young Naturalist. 71 Young Cadet. 72, 73 Young Americans in England. 74 Little Flora. 75 Mythology. 76 Universal History. 77 Grecian Biography. 78 Roman Biography. 79, 80 Sandford and Merton. 81 Alfred Campbell. 82 Daughter of a Genius. 83, 84 Western-heath. 85 Æsop in Rhyme. 86 Marmaduke Multiply. 87 Fables for the Nursery.

☞ Gentlemen wishing these books for particular libraries, can have them ornamented in any style they wish. 4sw. eow6m. Feb. 27.

EXTRACTS FROM ABBOTT'S SERMONS, [*a new Edition.*] WAIT, GREENE & Co. 13 Court Street, have just published, a vol. of '*Extracts from the Sermons of the late John Emery Abbott of Salem,*' with a memoir of his life, and extracts from his Journal kept in Havana; by Rev. Henry Ware, jr. of Boston.

The rapid sale which the volume of Sermons has had, has induced the publishers to prepare a volume which will contain a most valuable part of the whole work, and be afforded so low, that it may be within the reach of *Families, Teachers, and Sunday School Libraries.*

N. B.—A few copies of the 8vo. edition of Abbott's Sermons are on hand. 6t. May 22.

LIVES OF THE APOSTLES.—HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published a small 18mo. volume, entitled 'Lives of the Evangelists and Apostles, writers of the New Testament. For the use of Sunday Schools and Families.' 3t. June 5.

SCHOOL FOR BOYS. It is respectfully made known to his friends and the public, that the subscriber has undertaken to perform the duties of an Instructer of a private School for Boys, in the third story of No. 73, Cornhill, (late Market Street.) The order of his course of education is intended to prepare the pupil for the Latin and English High Schools, the Counting Room, and for admission into any of our Colleges.

Deeming it unnecessary to repeat the names and titles of the books, which the system requires, or to state the particular mode of instruction and rules of government, which are followed and enforced, it is considered only important to state that the Text Books of the School are those, which the most successful teachers have determined to be the best; and that the instruction and discipline are as good as twelve years' experience in the art of communicating knowledge and regulating the heart, may have enabled the subscriber to afford and enjoin.

Those boys only are considered qualified for the School who can read well, and may have passed the age of six years. Applications for admission to be made at the subscriber's residence, No. 55, Hancock Street.

Tuition Fees; Fourth Class, $7; Third Class, $10; Second Class, $15; First Class, $20 per quarter. N. K. G. OLIVER.

Boston, April 17, 1830. ew2m.

COMMUNION WARE. THOMAS W. DAVIS, No. 1, Washington Street, has constantly for sale an extensive assortment of Plated and Brittania Communion Ware, at the lowest prices.

☞ Silver Communion Ware made to order at short notice. 6t. April 24.